



- 1) The Intelligence in the state does not think at all, and does not realize anything, is pure Intelligence, feeling & existence.
- 2) In this state realizes the universal Intelligence, feeling & existence (2') In this state realizes the planes. (3) & (3') In these states realizes the gross & subtle universes (i.e. limited false knowledge). 4) In this state realizes nothing.
- Every day there is Shunna (Involution of the forms of thinking). In the sound sleep state God is in His fine state, in dream in the subtle form, and in awake in the gross form. This happens daily, going in the cosmic point and coming out in expansion. But this involution & evolution is individual and of the gross & subtle bodies of thinking. When the whole universe, i.e. the infinite subtle & gross bodies of imagination, goes in sound sleep state, it is Shunna (universal Shunna). And this universe remaining in fine form (i.e. in Shunna) for a period (as the subtle & gross bodies of the mind remain in fine form for some hours when the mind is in sound sleep i.e.

unthinking, unconscious) it is involved; And when it (i.e. universal) comes out in the subtle form (just as the fine body of thinking comes out in subtle form when the mind is subconscious i.e. in dream state) and thence in gross form (just as the subtle form of thinking gets gross cover when the mind is conscious i.e. in awake state) it has evolved.

1. Self = Infinite Intelligence (unconscious) (i.e. natural light existing as natural darkness).
2. False I = False egoism (i.e. unnatural darkness)
3. Real I = Infinite Intelligence (conscious) (i.e. natural light existing as natural light)
4. Universe = Imagination (i.e. unnatural light)

Darkness does not see light; but light sees light, through darkness.

The light is the same whether the seer or the seen. For instance although one Padri sees, hears & smells etc. Padri is different states getting different experiences yet he is one. So now the Self (Infinite Intelligence) is the same when in (1) or (3), the difference being that in (1) it is unconscious and in (3) it is really conscious; while in (2) it is the false I i.e. falsely conscious. Natural darkness is the medium for the (natural light) unconscious self to become the super conscious self i.e. real I (i.e. self realized natural light)

(1) Self = Infinite Intelligence (natural light but unconscious) = God.

(3) Real I = Infinite real mind (Superconscious Intelligence, natural light but in light) = Sadguru. In both (1) & (3) it is the same Infinite Intelligence (Paramatma) but in different states.

Parrot example :- The parrot (Self, Infinite Intelligence) in (1) is unconscious {because the parrot although quite free as the air, without any bindings or restraints was not knowing that it was free (neither did it know that it was bound) i.e. was unconscious}.

Now to become conscious it got shut up in a cage (the cage is the form of natural darkness); now here in (2) it became conscious (but not conscious of its freedom, but conscious of its being bound) but only to find itself bound limited (i.e. finite) i.e. became falsely conscious (became I & U). The cage (darkness) is not the parrot (light), but the medium for the parrot to be conscious. The parrot remains the same; only now in (2)

It became falsely conscious while in (1) It was unconscious. - Is the perrot in now in (3) (i.e. false & unnatural darkness) and falsely conscious so It became conscious of Its captivity (stultic & gross body) and of Its binding i.e. of 20 (4) (i.e. universe i.e. unnatural light, which is ^{i.e.} the form of fine natural darkness); and when the perrot manages to escape out of the cage It becomes (3) i.e. really conscious, i.e. superconscious i.e. conscious of Its eternal freedom and infinity.

The parrot was ever free from the eternal beginning, but not conscious of its freedom. It became conscious by being caged (i.e. the consciousness (The Creative Infinite Thinking) gave it the cage). The consciousness came but with it the coming the freedom vanished; And then it manages retaining the consciousness, to get out of the cage and become free as before, i.e. now it is free and conscious of its freedom (knows that it was eternally free & infinite).

$u_1 u_2 = \text{Intelligence}$ $u_2 = \text{Thinking}$

Be'ni 42 u'le e' i.e. thinking is not working; 42'ini 42 sin s'le 42 u'le'ni i.e. falsely working thinking. 42'ni u'le 42 ad' sin' chi 42'le i.e. real thinking.

The consciousness gave it the captivity; With the same consciousness it must be out of the cage $\left\{ \frac{1}{2} \right\}$.

(2) (i.e. false \exists) sees (4) (i.e. universe)

& (3) (i.e. real I) sees (1) (i.e. self)

& (1). (i.e. self) sees nothing (i.e. natural darkness); but the same (1) in (2) sees (4)
and in (3) sees (1) i.e. self.

Another example :-

Doctor is the same one { (a) Doctor unconscious (b) Doctor conscious } but in different states.

Here the Actor is the same i.e. one & the same person, but in two different states. To make this relevant to the foregoing 4 states (1, 2, 3, 4) descriptions) we shall have to

to take first Doctor (Self = Intelligence = Natural light) in Mr. Shataney's room as (1) i.e. unconscious. Now the Doctor becomes conscious (2), but at the same moment comes out of the room and sees (4) i.e. (Imagination) universe; but when with the same consciousness he manages to reenter the original room He sees Himself (instead of the universe i.e. the scene outside) and is now (3).

ॐ नमो भगवते वासुदेवाय

- 1) $\text{H}\pi =$ External undivisible existence i.e. sz-n .

(“ဒ် ဖွဲ ဝါးပိ ဖွဲ ဝါးပိ, ဝါးပိ နှိ ဝါးပိ”) (ဝါးပိ).

- 2) 20π = External Intelligence

(“इसी सार पर पुनः इसी सार न पाराए”) (हृ० १०).

- 3) $\epsilon = \infty$ = Eternal bliss

(नरान कुन ठाँ युवा सँ नरान नै भ'यल)
हउ अरनर नरान सँ आने हुन रहुन

all (1,2,3) one & the same when perfection is reached through any of the Yoges.
Mind stopped & conscious i.e. superconscious mind is realized such as is.

- [illegible]

The point through which maya expresses itself always exists like your dadon.
From this point comes out the universe and goes in the universe.

- It take much time and is very difficult for one to achieve perfection through one of the gyog_x (which _x are the process of making the mind free of den_ykers that _y are the gyus, Donu, visu). But Sadguru with his superconscious universal Infinite free mind can in a second destroying the limits of impressions of other bound minds :-

"⁹_{५६} ^१_{२३} ^९_{४७} ^९_{८५} ^९_{३२} ^९_{६४}

ग्रीष्मः मेषा मघा, मीना मघा एव च (३०५२)

- So the easiest, safest & surest way of realizing Self is by surrendering completely and unconditionally to a realized perfect Master i.e. Sadguru. B
Because a Sadguru has Parmeshwar & Eshwar near Him (Parmeshwar in His right hand and Eshwar in his left hand as it were). He is ॥३॥ (३) Per

Permatma in one; He has three states with Him; (1) Parmeshwar (2) Eshwar

(3) Beyond both these the real self state.

(1) = Unconscious Permatma (2) conscious but creating the universe Permatma
(3) Superconscious Permatma; but when He is in the Superconscious i.e. Nirvikalpa
i.e. real self state i.e. Sadgurm state, He cannot be in the Eshwar state; so
Sadgurm state is aloof from the Eshwar state individually.

✓ He who does Bhakti of Sadgurm for the material achievements the Eshwar (who
is near the Sadgurm) hands over the worldly things to the Bhakta; He who wants
God realization, and accordingly does the Bhakti of the Sadgurm, gets the realization
of the Parmeshwar who is also with the Sadgurm (Sadgurm means the super
conscious Permatma; Parmeshwar means the unconscious Permatma; Eshwar
means the conscious producing, preserving & destroying the universe Permatma;
As if these three, the Sadgurm state is the real state of Permatma; Parmeshwar
or Eshwar is not Sadgurm; but Sadgurm is Parmeshwar or Eshwar, though as
Sadgurm He neither becomes unconscious (Parmeshwar) nor not create etc
the universe (Eshwar); And he who wants neither the world nor God and
does Sadgurm bhakti, him the Sadgurm makes like Himself.

The Bhakti of Om Parmeshwar can be done by subtle & gross means; (a)
Allah can be worshipped by the mental repetition of His name (this is subtle
bhakti of the Om); (b) Allah can be worshipped by the oral repetition of
His name, or namaz or Sajda in the Masjid (this is bhakti of the Om
by gross means i.e. gross bhakti of the Om).

The bhakti of Om Parmeshwar can be done by subtle & gross means too;
(a) Krishna, Mohamed, Jesus, or some living Saint, or Vishnu, Shankar etc
be worshipped mentally by idea, or by presenting their images in the mind, by
picturing them in the meditation (visualization), or by meditating over their lives
or by mentally repeating their names etc. (This is subtle bhakti of the Om);
And Krishna, Vishnu, Jain baba etc. (departed) or Uparni Maharaj, Babajan etc.
(living) can be worshipped by doing their work, by or etc or by taking their names
orally or by doing them shastling namskar etc (this is gross bhakti of the Om).

Om Parmeshwar = Impersonal God

Om Parmeshwar = Personal God

(Saguna is indirectly ३३३ (३) & १०३ (३) both though)
directly The personal God i.e. God incarnate

Permatma as Vishnu, preserves the universe and as Ram, Krishna (Avatar of Vishnu) realizes Himself; As Mahesh destroys the universe and as Shanker (Avatar of Mahesh) realizes Himself; as Brahma, Vishnu & Mahesh Creates, Preserves & destroys the universe and as Shree Datta realizes Himself.

આરો સંબંધિત કોઈની સહાનુભૂતિ બતાવે છે તેના મુદ્દાઓ બિનમાનવીય છે (અર્થાત્
જીવનની માનવીય પસંદગણ) (સાથે જોડાયેલા નિર્ણયોમાં તે અસહ્ય જાણે છે) અને
તે કદાચ જીવન/મૃત્યુ અને સંસ્કારની અન્યથા અનુભૂતિ પામીને, તે પોતાનો મરે; બીજા સંપૂર્ણ સમાધાન
કરી શકે તેટલું યાત્રી નજરે પડે અને તેની જીવનની પસંદગણ અને સ્વાર્થ પસંદગણ નહીં. સમગ્ર બ્રહ્માંડનો મરે
અર્થાત્ મોટાભાઈના નીચે ઉતરી જવાનું સમાધાન કરવાની ક્ષમતા, તેનાથી અંતરમાં અને જીવન
માંથી પણ તેની સમગ્રતા, જેથી તેનાથી મોટા. ઇશ્વર અને પરમ પુરોષ સ્વર્ગ સિદ્ધિને
-સુધારે કરવા સક્તિ ધરાવે; પણ તેની પાસે મરણની અન્યથા અનુભૂતિ (તેના બિનમાનવીય & higher
સ્તરો). અને સમગ્રતાની સાથે તેને અને સુધારે પુરોષ સ્વર્ગની અન્યથા અનુભૂતિ. તે ઇશ્વરની
તેનાથી કરવા સાથે, પરમ પુરોષની કરવા સાથે, યાત્રી પોતાની કોઈ બાબત રહે. It all depends on
one's bhakti for Him.

The stone has no desire, no wish, no thought of the marrow, no feeling, no intelligence. If you kick it, it remains unaffected; if you garland it, it remains unaffected; if you place it in a latrine it does not become sorry, and if you place it in a palace wall it does not become pleased. It remains unaffected throughout; but the effect & result from it is for you according ^{to the} use you make of it; If you kick it your leg will be hurt; if you strike your head against it, your head will be broken; and if you place it in the palace wall it will give that use; The effect is for you according when you utilize it. It does not take the 64 th million of any 4212 of the universe, nor has it any one of the body & the universe. So is the state of one of the Nir-vikalpa sthiti (निरविकल्प स्थिति, ५०१५/१५५). He too does not realize the universe and so is in no way affected by it; but the mind in the stone though does not realize itself too; but the ⁽¹⁾ Sadguru, & ⁽²⁾ Majzoob realizes Himself.

(The eye & Phono example)

In sound sleep i.e. in the unconscious unthinking state the universe, imagination exists in the nothing state i.e. fine form and is not realized; and in the

Shivikalpa Superconscious too, The universe, Imagination exists in the nothing state i.e. fine form; but in the Sadgum (i.e. having returned from the Superconscious to the conscious state) state the universe, Imagination exists in Infinite subtle & gross form and is yet not realized (i.e. the universe does not exist for him; he knows it is mere Imagination, he knows it is nothing, and he utilizes it for giving others freedom from it but does not realize it like the ordinary beings, and so the universe does not exist for him)

Eye example:— The eye opens (Thinking, consciousness, awake state present) and with the opening the shadow comes out in Infinite form, yet as there is no prasth (of Senses) opposite, the shadow is not impressed and the eye does not see (realize) the shadow; which means for the eye in the open state even, the shadow does not exist.

It also is similar the case of the subtle & gross bodies of the mind dissolving into fine & from fine to subtle & gross

Phone example:—

The plate (mind) when not pinned is as if in sound sleep i.e. in the unconscious state, and the Senses (the song impressions written on it) are in fine form on it; When the pin (subtle & gross body) is put on the plate (mind) these Senses (impressed on the plate) are manifested & experienced (i.e. heard) in (subtle & gross) form.

Senses:—

The human cement plays an important part in keeping the body. This should not be allowed to issue from the system as far as possible in bad personality or selfish aims etc i.e. personal material enjoyments and carnal engagements. It is not so harmful if it goes out by way of dreams or other natural ways (no spiritual harm) but most harmful by the illegal sexual intercourse or other unnatural methods. Very thin ^{kyad} Senses muscle round the mind which has lost it after such unnatural methods. Senses are attached to every human mind in invisible state. It is on these Senses that the movement of a human mind and its subtle & gross bodies depends. Good Senses produce good wishes and bad Senses bad ones; And if these wishes (desires) are put into action new Senses are gathered on the mind, according to the action. For instance a man's wish to see God is the result of good Senses. And a man's contempla-

-ling to commit murder etc for the possession of gold or woman is the result of bad Samskars. Every mind has on it, innumerable Samskars good & bad. It is due to the existence of these Samskars that one cannot enjoy the unfathomable bliss that is within. Every spiritual master who has become one with God whose Samskars have been completely abolished, and who keeps his mind (and works his body) on the low plane for the spiritual advancement of humanity, keeps such a system amongst those who come in His personal contact or those who become his followers, as to abolish these Samskars. The yoga system has not been recommended by the spiritual master on this ground only; because although it enables the mind to enjoy the higher atmosphere of the planes, still it does not make him completely void of Samskars. Following the rules (21-24) of any religion strictly, brings one in contact with a master, who finally by His grace destroys all the Samskars and makes him realize self. Samskars create desires that is the weakness of the mind.

अविद्या	Samskars	विद्या	fine
इह मया	Desires	उत्थिता	subtle
कर्मणि	Action	सत्त्व	gross.

अविद्या अविद्या अविद्या अविद्या; अविद्या अविद्या अविद्या अविद्या (अविद्या अविद्या अविद्या अविद्या)

(1) अविद्या अविद्या (2) अविद्या अविद्या.

अविद्या अविद्या अविद्या अविद्या (अविद्या अविद्या अविद्या अविद्या) अविद्या अविद्या अविद्या अविद्या (अविद्या अविद्या अविद्या अविद्या) अविद्या अविद्या अविद्या अविद्या, अविद्या अविद्या अविद्या अविद्या (अविद्या अविद्या अविद्या अविद्या, अविद्या अविद्या अविद्या अविद्या) अविद्या अविद्या अविद्या अविद्या.

{ Sava :-

Sava means doing service, in which are included the following as prominent अविद्या अविद्या अविद्या अविद्या; of all the kinds of Sava i.e. services. अविद्या अविद्या is real as this Sava only leads one to self realization.

Service

Service is at all times considered to be the best for the advancement of (the) humanity towards the goal of Truth. The service of one's own desires is no service at all. Some serve with the idea of becoming (the) great and (the) famous. This is also a very poor view of the goal. Service rendered with idea of imparting some benefit to others, having no selfish view behind, This is (an) excellent service but still not the interpretation of the real meaning of the world service.

As long as the idea that the server is doing an obligation on the served ones, lurks behind, (the) service cannot be perfect. This lurking thought makes the server feel that he is superior to the recipients and that he is rendering an obligation. As long as the thought that the recipients are in a way under the burden of the server, remains in the mind, (the) service is not ideal. The best form and the only form which hurries a being nearer to the goal, through the crucade and strenuous paths of Maya, is where the server thinks himself under the obligations of the other party for being offered a chance of service. This service is most difficult and almost impossible to be rendered but if the goal once reached, there is no end of Happiness. How few noble souls there are who perform the best type of service. Not even one in a crore. Let none attribute this form ^{of service} to our patriots. This service is only possible in some degree for those who see nothing around them but the goal of Truth, and who are already under the guidance of a Pacca Sadguru.

Let those blessed few, who have a desire of being able to perform service (in) a type coming as near to the ideal as possible, to attain the goal of Truth quickly, purge their minds of all other thoughts except of finding a real Sadguru. All leading and teaching work must be left behind. It is not hopeless to lead when they themselves are groping in the darknesses? Such Sadgurus are very very difficult to be found but not impossible. They will not be found in big cities and towering mansions. May not even in any of the so called civilized countries.

India will be the only country where there is a chance of coming across such a Sadguru at present. Let such Truth loving souls make it their point not to rest ^{until} ~~unless~~ they find one. Let them wander through India's villages and visit men who are reputed by the rustics as Holy. But let them be on guard. There are very few among such Holy ^{ones} who are Sadgurus. Very very few. Let them be very rigid in their scrutinization but very humble in their behaviour. If luckily they find one then the rest will be clear.

i And one should not care for the ill talk of others, regarding having renounced everything for the sake of Seva. It is a distinctly profitable margin to those innocent about whom ill is gossiped. The innocent has every reason to be grateful in his heart for the clear spiritual profit that is unaskingly being turned in his coffers. This profit is in the shape of the lessening of the Sensars.

In your awake state you send your gross body wherever you like, but the subtle is linked with it; and in your dream state you send your subtle body. He in the awake state sends the gross body wherever He likes and also the subtle body wherever He likes; and you whilst doing everything with your bodies (the gross in awake and the subtle in dream) think that you are the body; whilst He experiences that He is not the body, and that the bodies are His instruments only and He aloof from these bodies.

{ The Yogees cannot send their subtle bodies wherever and to whatever planes they like. They have the limit; but Sadgurus have no limit. They can send their subtle body to any plane they like. For instance a man has got a certain amount of money which allows him to travel up to Karachi only (from Bombay) and not to America if he wishes. But a King can travel all over the world if he likes. (but the coming & going of the bodies is also all mixed)

Example:—

Consider the gross body as one kite and the subtle body as another kite.

Now what is your self? When you are awake you can fly one kite only; this is for the gross body. You cannot at this time fly the other kite too (i.e. subtle body). Now when you go to sleep you as if ~~then~~ bring down the first kite (lay aside the gross body) and keep it aside and fly the other kite (i.e. utilize the subtle body) and to a limited distance only, the 2nd self being limited and not unlimitedly long like the Sadgurus (i.e. the lowest astral plane). You cannot fly both the kites separately at one & the same time; and also you imagine, feel, realize & experience (whilst flying the kites one at a time) that you are the kite itself and not the flier; Sadguru in the conscious awake state flies both the kites separately (one in each hand) at one & the same time, and also feels, experiences and realizes that He is the flier and not the kite. Now the kite is flying in the air, if the kite receives any mishaps, troubles or misfortunes in the air, you the flier ^{if} your kite are aloof & safe; if the kite is torn even by the strong wind, you get another kite (body), but you are not torn or troubled. So all sufferings and enjoyments are for your falsely thinking mind and its bodies and not for your real self, which is all aloof from these changes & feelings and careers.

Now what is self? self means freedom. But when there is no actual binding at all why talk ^{about} freedom? Freedom is for one who is bound;

but where there is no binding, where is the question of freedom there? Your real self has no binding. { The self when unconscious i.e. Intelligence i.e. ब्रह्म, It has no suffering or enjoyment, no coming, going etc, because it is bodyless and the universe does not exist for it; When it is Superconscious i.e. real mind i.e. ज्ञान, then too it has no body & the universe does not exist and all these changes are not for it. It realizes its own Infinite Self; but when it is conscious & falsely, Thinking i.e. मन then the body and universe (Imagination) exist for it (owing to the false thinking (i.e. really the body & the universe do not exist except as shadow & imagination but the false thinking experiences their existence as real)) and all these changes, sufferings and enjoyments are experienced by it. You (real self) are eternally free unlimited and infinite neither going, nor coming, but everywhere and one indivisible, but you have fallen in मन & मन that you are limited & finite (i.e. body) and this मन of yours is the binding; and the freedom from this मन (i.e. the realization that you are Infinite & unlimited & eternal & everywhere indivisible) means निर्वाण. When you fly the kites and realize that you are not the kites but you are the blower, This is गुण ब्रह्म i.e. you are गुण ब्रह्म; and when you bring down the kites (subtle also, (as in sound sleep, unconscious state)) in the awake conscious state, and don't fly there, and still be awake, fully conscious then you are in the निर्विकल्पा state i.e. in the awake state, no subtle or gross ब्रह्म; This is self realization. Realization of the Truth means unity with God. This happens through the mercy of a spiritual master only. After years of constant attachment and service to the Master this state comes ^{with} in the reach. When a mind realizes Truth, it (for the time being) loses all consciousness of the external & internal worlds. It crosses all the planes of the astral world and reaches अज्ञान state where nothing but one universal existence exists. It is the lot of a few great men, who are destined to do the duty of the world, i.e. to return to lower consciousness again. Once if the mind returns from this goal it becomes saturated with the Truth. The man becomes God. His desires are no more with him. Doubts and fears have no place in his heart. He sees nothing but light. He sees & experiences that the whole universe is his and comes out of him. This world and the rest of the universe presently themselves in their colours before him. He sees them clearly, as the product of Imagination. All gospels and parables of the prophets become clear

to Him. There remains no puzzle that he cannot solve. He enjoys unfathomable bliss. He knows the universe as mere imagination, coming out of him and manifested there on.

Example:— A cinema operator who is moving the machine with his own hand and is at the same time absorbed deeply in looking at the pictures on the screen. He becomes absorbed so much that he forgets that his own hand is turning the machine out of which all this comes out to be presented on the screen. He laughs & weeps according to the scenes presented on the screen. He forgets the unreality & non-existing state of the scenes on the screen. All of a sudden a scorpion stings. His hand stops. The machine stops. The pictures vanish, and he wakes up to the consciousness that it was he who was turning the handle and the pictures depended and were the result of his activity. His weeping and laughter (by eye) at the changes on the screen were only due to the ignorance of the real state of affairs. The same consciousness comes to one who becomes realized. He awakes to the greatly happy and surprising feelings that he is the real doer, and the world around him is only in the form of pictures. Why will he then weep or smile? Where will his desires be when he would see nothing but his own self throughout, and perfectly aware that the different scenes on the screen, produces different effects of eye & eye to the ignorant looking on, but that to him this eye, eye is mere mind, as he knows that the happenings on the screen (war, fight, races etc. etc.) are only imaginary (as really speaking no actual war is at that time going on the screen).

When the hand is stopped the eye is closed (sound sleep unconscious state).
 When the hand is moving the eye is open & sees the pictures on the screen (ordinary dream & awake state i.e. false conscious state): but when the eye is open & the hand is stopped it is self realization (Muktikalpa, superconscious state).
 And if the eye is open and the hand not stopped and yet the pictures not seen (i.e. the pictures known to be pictures and not real) it is the eye or eye state (Adguru state, ⁹trish)

To take another example:—

Sea example:— Let us consider the sea as Permadma. The bubble drops may be compared with (the) human beings of ordinary mind. Just as the sea

when (becomes limited) in the drop form of bubble) so does the Permatma in the form of human being mind. The causing of the bubble in the sea is due to the movement of water which the wind produces (and so the wind of desire blowing over the Ocean of Intelligence gave it the drop (mind) limit of bubble (body) form (the drop = 134). The mind when not working is in the God state (either in the unconscious or Superconscious state). For instance in sound sleep your mind is stopped. Then your state resembles that of a realized man regarding the non-experience of the universe. But the difference is that the realized mind is conscious & so enjoys the unfathomable bliss within, whilst you in sound sleep are unconscious; as the realized mind enjoys the sound sleep state in the awake state i.e. is conscious of unconsciousness i.e. in Superconscious. Now when the sea becomes the drop in the bubble it forgets that it was the sea. The knowledge of the bubble state and sea state is only possible for that drop, which in the bubble limit state becomes aware of its original unlimited sea state. Such a drop can keep its bubble form & have the knowledge that it is the sea & nothing else. } In the same way a realized person is an ordinary being to all outward appearances, but he has known the trick of keeping his mind stopped or working when he likes in the conscious state. He has known and realized that He is God, of God and from God. It is not the destination of all minds who become realized to come to the ordinary mind state again for the duty of advancing the world, towards the Truth. There are some who permanently all consciousness of the body & the universe and remain self conscious, Superconscious only, and out outwardly appear like mad men, though inwardly enjoying the highest bliss. These are termed "Majzoo" in Persian. There are others but much fewer in number, who gain partial consciousness, and these are termed "Salik-Majzoo"; But there are ^{not still} fewer in number still, who from the Superconscious state again come down to the ordinary plane and again full ordinary consciousness (i.e. consciousness of the body & the universe). These are termed "Salik". The world can never repay the debt of gratitude to these Saliks. These Saliks not only give up enjoying the Superconscious, Nirvikalpe state of the highest bliss, for the sake of all others, but also suffer physically to an enormous extent; and all this for advancing the world spiritually. The most important duty they do is to make other mortals (though few, and of their ever along contact) like themselves.

They also purify the minds of those, who come in their contact physically
(Eion Gaire, Ym Gaire m'451). }

The wave bubbles are the worlds in the universe. Each wave bubble contains innumerable drop bubbles. To the ordinary drop bubble ^{the sea} is a mighty giant. The same is the feelings of an ordinary man with regard to the world in which he lives. But to the drop that has the knowledge that it is sea, such wave bubbles even are mere passing shows. It knows that all the waves, drops & bubbles are of the same sea i.e. Its own self.

Everything = Eyes = Intelligence = Light = Self = Knowledge

Nothing = No = Imagination = Darkness = Universe = Ignorance

The Imagination i.e. universe (and all the worlds in it) is nothing, but it is because the Intelligence i.e. Self is.

The Intelligence does not Create the Imagination; the Imagination is there because the Intelligence exists (6⁹ 6⁹ 3410⁹, 221 226⁹).

That which is pure Self (i.e. Intelligence, Self etc) is everything. It does not make nothing (universe). As nothing is not made i.e. It's all nothing; all that is seen, felt, experienced regarding the universe is regarding the nothing, but because everything (Self, Self, Intelligence etc) is this nothing also is. That everything does not Create nothing, but because everything is nothing also is. Because you are, all this is; Once the knowledge that you are (21 4111, 5 21 1110) disappears (as in sound sleep or in realization cases: (a) unconscious (b) superconscious) all this (Nothing = universe) disappears too.

The unconscious Permatma became the conscious 214 and then the conscious 214, i.e. passing through the 84 61 4²601 as 214, It, in the end became Shiv 214, again.

As unconscious Shiv It was unlimited, but did not know it. As conscious 214 i.e. from stone to human form, It was unlimited but It became bound by the mind that It is limited; As conscious 214, It is unlimited but knows, realizes that It is unlimited. The 84 61 4²601 is the outcome of nothing (darkness ignorance, no imagination etc) by whose medium Everything (light, knowledge, Intelligence etc) knows Itself as Everything. This ~~not~~ yes is eternal. Yes (everything)

Can never be no (nothing). This no exists because yes exists. This yes (Intelli-
 -gence) manifests no (Imagination). The everything in the nothing state is itself ¹⁵ The
 The pretence of everythingness; so of nothing there are now two states. Pure nothing
 and the pretending everything, nothing i.e. false everything; from the mixture of
 pure nothing & false everything { i.e. from the combination of fine imagination
 & false consciousness (false I. false egoism), this fine combination is the fine
Y&A which gives ya & me (mind state) to the Purusha (Intelligence) and this
 fine Y&A in the subtle & gross form is the subtle & gross body of the ya, i.e. this
 combination is ya which then through the series of evolution (stone to human forms)
 experiences the fine imagination (i.e. pure nothing) as Infinite (as everything)
 i.e. thinks falsely } are produced the series of evolution. The unconscious (involved)
 everything passing through the formations produced from the combination of pure
 nothing & pretending nothing, (i.e. stone to human) goes back to its everything
 state but with self consciousness with it. Thus the pure everything caught in
 the net of the combination of real nothing and false everything { i.e. in the ya (&
 its bodies) in the mind (& the two bodies) state } advancing from the stone to human
 & thence to Sadguru form becomes one with its own real self. It means that
 the unconscious everything consciously passing through the formations of nothing
 in the end becomes formless again, but becomes conscious everything; because
 although in the end all the formations of nothing disappear (because nothing is
 after nothing) the consciousness (Thinking, am, I, me) which the everything had
 during its passing through the formations of nothing, remains even when the
 nothing formations disappear, and then with this consciousness & Thinking, the
 everything realizes that ah "I am everything, till now, I was passing in the me
 formations of nothing; all this (universe) that I was realizing (through the bodies,
 formations of the combination of nothing & false everything i.e. of the false I) as
 existing, real & everything was really nothing, not existing & mere imagination
 of my own."

So really speaking nothing is no-existence, but as no-existence it exists.
 There is nothing but self is everywhere, nothing but self existing, nothing but every-
 -thing existing. So this nothing after all is there. So this nothing is there because
 (Self that is everything is everywhere and nothing else exists except the self)
 nothing else but everything is there. Thus this nothing is existing rich rich,

owing to the existence of everything; otherwise nothing does not really exist.
How can nothing be anything when there is nothing but everything existing. So nothing exists in the nothingness state i.e. as nothing.

Everything has not created nothing. How can a thing which does not exist at all, be said to be created? Thus Sat (everything) passing through the 34 & 42-44 (of experiencing nothing as everything) formations in the end comes back to its original Sat state but with self knowledge, with self thinking, with self consciousness i.e. to the 4th state.

? The Purush (Sat) being 223 in the 43rd (whose manifestation is the form) thinks, I am the body, I am doing this, I am coming, I am going etc. It thinks falsely because really seeing, it is everywhere free, never changing, never going on coming etc.

? So it has now (with this false thinking) become mind i.e. 34th, { the 43rd is doing all this & Purush thinks he is doing it and as in this false thinking state He is in the 34 state (Though ^{He} has not changed, is ever free but the false thinking, the mind is attached to Him) } owing to this mind. When this mind goes, the false thinking goes, then it says 'I am ever was free, I am not the body, I am infinite, I am Purush & not the 43rd, but I was experiencing all this mind (universe) through the 43rd'. Then it is 24th.

? 34th (2nd), 34, 42 & 44 are 24th 43rd 44th 45th 46th 47th 48th 49th 50th 51st 52nd 53rd 54th 55th 56th 57th 58th 59th 60th 61st 62nd 63rd 64th 65th 66th 67th 68th 69th 70th 71st 72nd 73rd 74th 75th 76th 77th 78th 79th 80th 81st 82nd 83rd 84th 85th 86th 87th 88th 89th 90th 91st 92nd 93rd 94th 95th 96th 97th 98th 99th 100th 101st 102nd 103rd 104th 105th 106th 107th 108th 109th 110th 111th 112th 113th 114th 115th 116th 117th 118th 119th 120th 121st 122nd 123rd 124th 125th 126th 127th 128th 129th 130th 131st 132nd 133rd 134th 135th 136th 137th 138th 139th 140th 141st 142nd 143rd 144th 145th 146th 147th 148th 149th 150th 151st 152nd 153rd 154th 155th 156th 157th 158th 159th 160th 161st 162nd 163rd 164th 165th 166th 167th 168th 169th 170th 171st 172nd 173rd 174th 175th 176th 177th 178th 179th 180th 181st 182nd 183rd 184th 185th 186th 187th 188th 189th 190th 191st 192nd 193rd 194th 195th 196th 197th 198th 199th 200th 201st 202nd 203rd 204th 205th 206th 207th 208th 209th 210th 211st 212nd 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(a) what nothing is (b) what the universe is (c) what is beyond this nothing i.e. Itself and then also It knows that everything (i.e. Itself) is real and all else is nothing is imagination. And so this nothing (imagination) & ^{its} experiences became the medium for the everything (Intelligence, Self, Sat, Purush, Knowledge, Light) to know, realize, feel, & experience Itself.

This original nothing (Imagination) is akasha and so has no weight (where there is form, there is weight) and is independent. The universe (subtle & gross nothing i.e. the infinite forms of nothing i.e. kushe nothing) depends on the akasha nothing as it is the production from the fine nothing; but ^{akasha} nothing is not the production from everything, that it indirectly depends on It. Nothing exists in everything in the fine most finite state (+ most finite because it is nothing and so does not exist; so compared with the Satmika existing of everything its existence is most finite); and its being manifested in the subtle & gross form is what is termed as Creation. Otherwise there is no creation but manifestation of what eternally exists in the non-existing (nothing) state. So this original nothing is entirely without sense, weight, form, etc. and is independent (Though indirectly, it is dependent on the everything for its independent state.)

But everything (Sat) is independently everywhere. This everything is unaware of nothing in the original (unvibrating) state and nothing is unaware of everything (only when everything is passing through all the manifestations of self does It become ^{also} aware of nothing)

{ Vibration makes the unthinking, unconscious Intelligence, conscious & thinking i.e. gives the Intelligence the state of the Infinite mind which produces forth the Imagination in subtle & gross form; And then this Infinite mind desires (the first natural desire) to experience the universe that It has produced;

{ And this natural desire (the first natural Sankar, it is really speaking, no desire, as it comes naturally immediately, and so the natural desire) gave It the natural Sankar which gave It form; And the first form It received was through & of atom }

{ Intelligence's (Jyoti) body in the sound sleep state is the fine imagination, the most finite imagination, the fine nothingness which in the dream & awake state of the mind takes infinite subtle & gross forms. So Intelligence's

body in the sound sleep state of the mind (or in the nirvikalpa samadhi state) is the free Imagination, the most finite universe i.e. nothingness. And God's body, in the ordinary dream state of the mind (or the vyagi, yaji state) is the subtle Infinite universe (Imagination) and Intelligence's body in the ordinary awake state of the mind is the Infinite gross universe (imagination); And the body of the mind in the sound sleep state is the fine body; in dream state the २३ ६५ २११२ and in the awake state the २३ ६५ २११२. { God's body = darkness, nothingness, ignorance, imagination. }

False mind = unnatural darkness. This unnatural darkness (२३ ६५) takes the experience of the unnatural light (unnatural light = २३ ६५ natural darkness = subtle & gross universe; This unnatural light is the subtle gross forms of the natural darkness = fine Imagination = २३ ६५ nothingness).

२३ ६५ natural darkness is the body of the २३ ६५ natural light; and २३ ६५ natural light in the state of २३ ६५ unnatural darkness (the subtle & gross २३ ६५ of the mind; Mind = २३ ६५ unnatural darkness) takes the experience of the २३ ६५ natural darkness i.e. unnatural light; When the unnatural darkness (false egoism) vanishes, the unnatural light (the universe and its experiences i.e. the २३ ६५ natural darkness) vanishes too.

So the whole universe is the production of the nothingness and this nothing is dependent on everything; but everything is unaware of it in the original unconscious state; Because everything is, nothing is there २३ ६५ २३ ६५ & from

② This nothing (which is eternally existing owing to everything) is produced the universe. There is one Sat (Knowledge, Intelligence); with Knowledge (Sat, Paramatma, Self) came not knowing. This not knowing knowledge took the knowledge to itself (i.e. the ignorant knowledge pretended knowledge (false egoism, false knowledge) which then for ३५ created २३ ६५ २३ ६५ passing which it came to mean avasta (vyagi state) and thence to this avasta; Then the not knowing knowledge

③ becoming false thinking, in the end becomes real thinking. One who attains to this real thinking state (not knowing = nothing = imagination having been its medium) after passing through all the states of false thinking. He sees, understands and knows everything "That I am in, I am free, I am one, I am God, I am everything, I am the soul, the self, I am not the mind, not the body"

Thus There are three states in all

- 1) Pure Knowledge, Intelligence, Self, Everything (unconscious, not thinking, not knowing)
- 2) Intelligence Thinking falsely,
- 3) Intelligence Thinking really,

1, 2, 3 do not realize the voice You. 3) Takes the region of you; It knows, experiences & feels that It is you i.e. realizes its you, and this is realization, this is real thinking. It then knows that "The pure all alone, Independent External Infinite Indivisible Intelligence is myself! The unthinking unconscious state comes from me. This my unthinkingness took thinking you are (i.e. became false I, you) and the result was the realization of the universe; that this too is from me; and then passing through all this and attaining to shivpa is all me only. I am the maker of all this. The sun, moon, planets is all me."

{ The ignorance of knowledge pretending knowledge means that knowledge realizes the universe (the imagination that the vibration produced from it in Infinite form) i.e. knows ignorance (universe = ignorance = imagination) and yet thinks (knows) it is knowledge and this is its false knowledge; This false knowledge gives It the you; and the combination of this false knowledge and original ignorance is the you & its bodies }.

(a) The Infinite Intelligence (unconscious, unknowing, unthinking Intelligence) does not create or realize the universe (b) Infinite real mind (conscious, knowing, thinking itself, Intelligence) does not create or realize the universe (c) The Infinite mind creates the universe (d) The Infinite false mind realizes the universe; This creation of the universe and the realizing of the universe i.e. the states of (c) & (d) are for the unconscious Intelligence to become the self conscious Intelligence i.e. for (a) to become (b). Thus (a) attains the states of (c) & (d) to come to the state of (b).

2112, you, you not you you self of mind and mind not you (2112 you not you you not you self na mind; a' you mind you na a' you, you self of na you, 2112, you, you you you na disappear mind) mind and mind 3' you and 2112 mind. 2112 you and 2112 mind and (self na na you a' na you and 2112 you; self mind and mind conscious you na a' na you mind, you conscious na you you mind you mind; 2112 you consciousness you 2112 mind you you na (you you 2112) 3' nirvikalpa state) 2112 nothingness you you and 2112 na

644 A 6. And self's state and its self's nature is not; (self's mind
 upon its state and its nature). Self is not; not its state and its nature. Self
 is not; not its nature; it "is not" and its state, not, not its state and its nature;
 and its state is self's nature and its nature.

Ignorance is the production of not-knowing i.e. ignorance (= nothing = imagination
 = darkness). Knowledge knows that it does not know (i.e. it knows that it is igno-
 -rant (i.e. intelligence thinks imagination).

This knowing i.e. κ (i.e. the knowledge of ignorance, the thinking of imagination)
 i.e. false thinking, false knowledge ends in real thinking, real knowledge.

Example:- The parrot! It was free, but not with the knowledge that it is free;
 It was caged and then let loose. It became free as before but with the knowledge
 it is free. Thus the cage was the medium for its having this knowledge of freedom;
 Thus this mind & its body is cage too; when the mind and its body disappear (with
 the disappearance of the sensors) the intelligence (parrot) knows that it is free.
 This mind will necessarily ^{be} come for it as medium for this self knowledge, after
 the vanishing of the sensors.

(The subtle body depends on the sensors and the gross body on the subtle body;
 and the sensors retain the ra (mind) of the self which then experiences
 the universe through the body.)

Knowledge in the beginning did not know (that it is knowledge); From this did not
 know (i.e. ignorance) was created the universe and from the combination of ignorance
 and false knowledge (i.e. from the combination of Prana + Akasha and false egom
 (34)) was produced (formed) the ra and its two bodies (i.e. the 84 (112) 2601
 of the mind). Then this knowledge passing through all these series and forms of
 false thinking (i.e. passing through the 84 (112) 2601, and further on till the 204
 state) in the end knew itself.

Thus ignorance became the medium for knowledge to know itself. { Ignorance (nothing,
 universe) & 3 1121 knowledge of false knowledge (realizing the universe as real i.e.
 knowing ignorance as knowledge, i.e. knowing ignorance and yet knowing that it knows
 this is false knowledge) and; not but false knowledge or formation ra (the ra
 (84 (112) 2601 & planes 1121) ra really knowing ra in ra self realized ra.

This 84 (112) 2601 i.e. forms of false thinking are the natural development for the

The Infinite false knowledge is changed into Infinite real knowledge in the states from human to spirit. }

{ Knowledge realizing the universe means knowledge realizing the ignorance
 (nothing); but knowledge whilst knowing (realizing) ignorance pretends (dⁿ over
 9160) Knowledge (i.e. knows it as knowledge) false & false knowledge, and as
 this is false knowledge; ५३५ is the ३५ of this false knowledge; and the original
 knowledge through the formations of the false knowledge (i.e. ५३५ in the net of
 ५३५ i.e. ५३५ in ५३५ ५३५ ५३५ ५३५ i.e. knowledge captivated in the
 combination of ignorance & false knowledge i.e. Permatma in the ५३५ state) realize
 the forms of ignorance (universe).

The Everything (Self, Knowledge, Intelligence, Permatma) which is Satva state,
in the original state does not Itself i.e. does not realize its own eternal existence
Infinite knowledge and unfathomable bliss i.e. is not in the eva eva state
but simply is; but when this everything realizes itself then it is Satchitanand
(real Infinite mind) state. The mū state, the ēva eva is the medium
of the mū & Permatma to become satva i.e. Self Knowing Permatma (Permatma
does not know knowledge or ignorance; mū knows ignorance, and satva knows
knowledge) mūni ar'sat' ar'mu h'u h'u u' u'mat ar'sat' ēvat' ar'sat' n' ēnat' un'h'e?
original ar'sat' (Self n') ar'mu eva't' ar'sat' ēvat' s'a mūni. When once the intelligence
realizes itself, then there is the need of the body and the universe; then no body,
no universe, no man, no neta, no experience of the universe; the mind body & the
universe is only the medium (of consciousness) for the unconscious Permatma to
become self conscious i.e. Superconscious Permatma. y'a r'z am'mi ēvat' ar'sat' v'.
n' original ar'sat' n' ēvat' y'a h'u ar'vā y'a m'z k'sy n'n. (n' m'h'r' s'a nat' ar'mu
n' v' dūt' n' ēva m'z k'st', ar' m'h'r' h'imat' ar'mu n' v' dūt' n' ar'vā m'z k'st'.)
n' ar'mu h'u m'z k'st' u' y'mat' s'a mūni, u' n' u' y'mat' s'a n' s'a mūni
u' n' ar'sat' h'imat' s'a mūni n' self realization. n' original ar'sat' u' y'a m'z ar'sat' k'z
m'z k'sy n'n n' ar'mu h'u ar'sat' n' ar'sat' k'z mūni, u' y'mat' ar'sat' n' m'z ar'sat'
ar'sat' v' n' ar'mu h'imat' h'u k'st' ēva ar'sat' n' ar'sat' v' ar'sat' k'z ar'sat'.

(45)

